

The Brooklyn Jewish Center Review

THE CASE OF DR. JUDAH L. MAGNES

By JACOB S. MINKIN

LAMENTATION FOR POLISH JEWRY

By SHALOM ASCH

IT HAPPENED IN ADAR

By HARRY SACKLER

BOOK REVIEWS

By DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

By LESTER LYONS

ANNUAL REPORT AND SUMMARY OF
BROOKLYN JEWISH CENTER ACTIVITIES

FEBRUARY

1943

DINNER AND RALLY TO AID
RUSSIAN WAR RELIEF

SATURDAY EVENING, FEBRUARY 27th

at the

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VICHY IN NORTH AFRICA

THE political news which comes out of French North Africa, now under the administrative control of Gen. Henri Honore Giraud, is conflicting and disturbing.

Immediately upon the landing of our troops in North Africa and the capture of Casablanca, President Roosevelt initiated a movement to restore the civil liberties of all who had been deprived of their rights under the Vichy extension of Nazi-inspired discriminatory laws. Victory in battle went hand in hand with this victory of ideals; and here, in the first land reconquered by Allied Armies, we began to see a rebirth of the freedoms of Republican France. It was only when Gen. Giraud took over the Commissionership and government of French North Africa that the process was halted. As examples, it is sufficient to say that many internees remained in concentration camps only because of their loyalty to the Republic, or because they were Spanish Loyalist refugees, and Moroccan Jews continued to rest under the burdens of discrimination. So far as the Jews are concerned, it is true that certain ameliorations of their position have been effected — notably the right to serve again in the French Army. A complete equality, however, is far from being established and the process of liberation which began at such a hearteningly fast pace, faltered and now has ceased altogether.

Many representations have been made to our State Department to energize Gen. Giraud's actions in behalf of the victims of Vichy, and it has come not only as a surprise but as a distinct shock that the State Department has fumbled in answer and procrastinated in action. Reasons have been assigned for the situation. It is incumbent upon all Americans insofar as possible to believe in the good faith

of our State Department and its representatives; and certainly it is the fact that we desire to assume its good intentions. We have viewed the Department's explanations with an honest intent and attempt to find them adequate. Thus, it is said that Gen. Eisenhower is faced not only with the military problems of the campaign but with the diplomatic necessities of working with such Frenchmen in North Africa as have influence among the bureaucracies, prestige among the natives, and who at the same time command the military fealty of the French troops. It has also been pointed out that the Jews in Tunisia and Morocco have always suffered certain limitations of their rights and that to extend these rights at one stroke would not only endanger the position of the Jews among the Moslems, but might even stir up trouble with a disastrous result to our military operations. In this connection it has been said that the Jews of Africa do not wish their rights to be immediately restored in full.

These might be persuasive arguments were it not for the fact that in the immediately adjacent country of Tripolitania, conquered by the British, the civil and political rights of the Jews were placed on a full equality with those of non-Jews at the very moment the British Army entered the country. So far none of the repercussions and reverberations feared by our State Department have occurred. Now, Tripolitania is generally as Moslem a country as is Morocco and Tunisia, and the history of the Jews there has been identical with the history of the Jews in Morocco and Tunisia. It is difficult to see how and why liberation can come in Tripolitania as a blessing and as a fact accepted by all classes of the population and at the same time be feared as a potential

danger within the borders of its neighbor.

European Vichy represents a two-fold phenomena. It is, of course, in a more obvious sense a result of the physical domination of France by the German army. In a deeper sense, however, it is the offspring of a spiritual allegiance between the French Fascists and the German Nazis. Laval did not change overnight upon the fall of France. Laval was a Fascist in his thinking even before the war began. So also in African Vichy there are men at the controls whose fascism is as deep as their French loyalties. These men, it is true, are fighting to free France. The question is, what kind of France they wish to build up. Gen. De Gaulle is fighting to free France, but in Brazzaville and the territories under his control there are not even the faintest vestiges of the spirit of the Nuremberg laws. Every reason assigned for the acts of the governors of Morocco and Tunisia exists in Free French territory. The difference in result, however, is startling and, we are compelled to believe, result from the existence of a different faith—good on the part of the Free French and bad in the case of the Vichyites of Africa.

It is not a disservice to our State Department or even to the Administration to point this out. On the contrary, it appears to be a definite duty to express dissatisfaction with the policy of the State Department. One of the major factors in the downfall of the Nazis will be uprisings on the continent of Europe by conquered populations as the army of the Allies advance towards their borders. Surely we have the right to believe that such uprisings will be encouraged and extended if these people in the meanwhile see examples of liberation brought about by Allied victories. Men will fight and die willingly at the command of those they trust. Whe-

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ther they will fight with equal fervor at the behest of timid or disloyal comrades is a problem which may be created by a continuance of the African Vichy policy. We believe that a vigorous policy of liberation there, equal in scope and in spirit to the British action in Tripolitania, is indicated not only as the rightful policy but as the wise one.

—WILLIAM I. SIEGEL

LETTERS TO SOLDIERS

LONELINESS, and the sense of being cut off from his family and former existence are among the greatest handicaps that beset the man joining the armed services. Letters from relatives and from friends thus become living links as well as powerful tonics for him. The many letters received by the Brooklyn Jewish Center from our soldiers are often poignant reminders of their hunger for word from home.

Center members, who have made such excellent contributions to the Center war activities, are urged to write often and much to the boys in service. Practically all of us have either kin or friends in the service of their country; to those who haven't, the files of the Center, containing the names of service men related to the members, are always available.

A HUMBLE MAN PRAYS FOR VICTORY

By Louis H. Samuels

(Mr. Samuels, a member of the Brooklyn Jewish Center, is chaplain of Rugby Post of the American Legion, Kings County. He wrote the following prayer for recitation in the performance of his duties.)

ALmighty Father of the Gentile and the Jew,
Lord of Battles, Commander of the Legion of the Free,
Take tyrannic power from the hands of a despotic few,
And give cause that all in thanks to Thee shall bend the knee.

Make injustice vanish from the world and all its lands;
Let humanity, to peace restored, no more fear war's alarms;
Give our Allies, and to us, success on all the seas and sands,
And grant a speedy Victory to those who bear our arms.

"JUST BETWEEN OURSELVES"

"פנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IREGRET exceedingly that because of the stormy weather on the evening of the Center Annual Meeting there was not the attendance that we would have had normally. True, it was most gratifying to see that, despite the storm, a fair representation of our membership did make an appearance. But it is a pity that all the members could not attend.

I must say that though at this writing several weeks have passed, the inspiration that meeting evoked is still fresh with me. For that occasion marked the end of ten years of service in the presidency by Mr. Joseph M. Schwartz.

The outgoing president's message was more than an Annual Report. Mr. Schwartz took advantage of the moment to review the progress the Center has made in the decade that marked his service. And what a fine record of achievement he revealed!

I am glad that this message is printed in full in this issue of the *Center Review*. I hope that every member will read this report carefully, for I am certain that in reading it he will be prouder than ever to be associated with an institution that has planned and achieved so much in the service of our faith and our people.

What will impress the reader most is the fact that the Center was never content to rest on the laurels already won. It ever sought new fields for service. It always planned new ways of promoting a better Jewish life in our community. The more it achieved, the more it felt duty bound to seek further plans for advancement.

Another fact that will impress itself upon the reader is the happy team-work on the part of officers and members that marked every effort of our institution. Our membership was blessed with officers—president and associates—who gave all of themselves to the welfare of the Center. And our officers, in turn, could always depend upon the loyal support of the rank and file of our membership.

There will soon be an opportunity for all of us to pay fitting tribute to

Mr. Schwartz for all that he has achieved. Suffice at this moment to say that he may be justly proud that to the very end of his term he achieved noteworthy accomplishments. The redemption of the mortgage at the close of his presidency was a glorious climax to a record that can well be described as going "from strength to strength."

It is good to feel that his successor, our new president, Judge Emanuel Greenberg, served at his side for many years. Now that he is the president, we may rest assured that in him we will find the same endeavor to always seek new ways of making the Brooklyn Jewish Center a spiritual fortress in our midst.

To our outgoing president we offer a hearty *Ye-Yasher Ko-ach*, a blessing of gratitude for service well performed. To our incoming president we offer a fervent prayer, *Aleh V'hatzlach*, "Go forward, and may success crown your efforts."

Israel H. Benutthal

Catholic University Publishes
Tolerance Readers

ASERIES of primary grade readers designed to teach religious and racial tolerance to the pupils in the Catholic parochial schools has been published by the Catholic University of America. Willard Johnson, assistant to the president of the National Conference of Christians and Jews, in praising these books as "the first and only example of this type of education ever attempted," said that "The books are primarily focused against anti-Semitism. We want the Jewish people to know they aren't fighting their battle alone." Known as The Faith and Freedom Readers, these books were prepared as an answer to the plea of Pope Pius XI for "teaching to counteract a rising tide of materialism throughout the world."

THE spectacle of the president of the Hebrew University in Jerusalem, founded and maintained by Zionists, acting the part of the Mufti by appearing before the world as a chief advocate of the Arabs, the very Arabs whose hands still smell of the foul stench of the blood of victims of Hebron, is not a pleasant one to contemplate. To maintain him in that position any longer is almost like asking the governments-in-exile to appoint the Quislings of their ravished countries as ministers of their national culture.

Dr. Judah L. Magnes was guilty of many indiscretions during his stormy career. But the Jews readily forgave him, for they remembered his youth and did not doubt his sincerity and the purity of his motives. But one will have to find another word for "indiscretion" to explain his latest exhibition of tactlessness and his playing into the hands of the enemy. For much smaller offenses against the public good than he has of late committed, men have been pilloried and had unsavory adjectives attached to their names.

Unity of command is the demand that is constantly being made upon the fighting United Nations. There can be no division of counsel when the enemy is so ruthless and formidable. The Jews, more than any other people, are fighting for their existence, fighting with the last ounce of their remaining strength. Never was a foe so ruthless and savage, so bent on our extermination, as are the powers now arrayed against us. Vaspasian and Titus were benevolent, friendly enemies, compared with the destroyers who confront us today. At such a time, if we are to survive, if we are not to completely disappear as a people, there must be unity of command, a board of strategy. There must not be isolated individuals, each one acting on his own initiative, without the sanction or blessing of the central authority.

Zionism is not an authoritarian movement and the Zionist Executive not an autocratic body. It does not work behind closed doors; it tolerates, even invites, criticism. In the mansion of Zionism there is room for every honest opinion or doubt. Dr. Magnes is entitled to his Zionist heterodoxy; it is his democratic right, and no one would ever dream of laying shackles

upon his hands or mind. He would be free to speak his mind on any of the questions affecting the fate and future of Palestine, were he to appear before a meeting of the Zionist Executive or send in his recommendations by mail. Like Ahad Haam many years ago, he could thunder his *lo zu haderek* "this is not the way," from any Jewish platform or in any Jewish publication, and he would be listened to respectfully. But this rash and hasty acting on his own initiative, this unauthorized dealing with the enemy, this trumpeting of his latest brain-fever in publications of high standing, like *Foreign Affairs*, at a time when the Jews are struggling for their very existence and Palestine is their only beacon of hope and saving, is something one finds it hard to explain or condone.

It is difficult, almost impossible, to conceive of Dr. Judah L. Magnes, whom his people loved, and took him to their hearts, and raised to a singular position of honor, writing such an ill-tempered letter to Rabbi Lazaron, a life-long Zion-baiter, using words against his former comrades which would be too infamous even for the ill-begotten American Council for Judaism. There were false Messiahs in Jewish history who, after their people had believed and trusted them, betrayed them; but their end was not a particularly happy one.

It is the tragedy of stricken and martyred Israel that in this hour of destiny we suffer not only for lack of guidance, but from positive misguidance. Dr. Magnes' pronouncement in *Foreign Affairs* would come as a boomerang at any time, in these days of national catastrophe, its effect is disastrous. It is more than disastrous; it is charged with dynamite, calculated to weaken and destroy our efforts to enlist Christian sympathy for our cause. Not even the most rabid Arab Nationalists have been guilty of such misstatements, such misrepresenta-

Is Judah L. Magnes Betraying the Best Interests of His People?

THE CASE OF Dr. MAGNES

By JACOB S. MINKIN

tions, such deliberate attempts to shut the heart of the world against our claims.

Palestine is Israel's Holy Land. What fame, what glory, what memories are attached to that narrow strip of territory. It is not Islam's Holy Land. The Arab road to glory leads not through Jerusalem, but through Bagdad, Damascus, and Mecca. For the greatest achievements of Arab culture and civilization one looks not to Palestine, but to Spain. Under Arab occupation, Palestine became a derelict land, its very soil hardened into rock and stone refusing to yield its riches.

On the other hand, never before in history was a greater miracle achieved in a country than that accomplished by the Jews in their brief sojourn in the land. For the first time in two thousand years we have created in Palestine a Jewish peasantry. Large tracts of lands smitten with drought for hundreds of years, were revived, and colonies, ringing with the toil and laughter of women and children, spring up almost everywhere. Nay, there was the greater miracle of a national language restored to everyday life, and a national culture re-created almost over night.

The national life, the very existence of the Arabs, does not depend upon Palestine. They have wide and unoccupied territories to live in. They have spaces, a vast Arab empire to look to. They have millions of square miles, while the Jews have nothing, not even an inch. What land they acquired, they paid for dearly, paid with their sweat and their toil, as well as with money.

The Arabs are not a harassed and driven people, they are not victims of a ruthless foe bent on their extermination. They have kings and princes and governments to protect them. They are not penned into ghettos.

subject to slaughter and annihilation. They have diplomats and representatives in foreign lands to redress their wrongs and adjust what claims they have against oppressors. The Jews have nothing—an oppressed minority whose only claim is for sympathy, understanding, commiseration.

The Arabs in Palestine have not suffered, but gained, by the presence of the Jews. Have any complaints been made of exploitation, expropriation, oppression or suppression of Arabs? For every dunam of land the Jews have obtained they have paid for heavily. The Arab landlords knew how desperately in need of land the Jews were, and they struck a hard bargain. Has the land deteriorated, have the orange groves suffered, have the vineyards been neglected under Jewish cultivation? Has the Arab standard of living been lowered because of the Jews? Are Arab workmen paid less for their labor? Is their health poorer, their women and children in any worse condition because of the arrival of Jewish immigrants? What friction between Jews and Arabs was there which could not have been settled amicably if not for Arab politicians and demagogues and an inefficient British administration? Jews and Arabs are actually kin. Their religion, their language, their tribal customs and traditions bear the imprints of a common origin. The Jews did not come as conquerors to Palestine, but as friends, and co-workers in the great enterprise of making the land once more worthy of its great tradition.

Now, Dr. Magnes knows all this. He has lived in Palestine for twenty years. He has seen the modern scientific methods introduced and employed by the Jews benefit both Jews and Arabs. He has seen the hospitals and health stations, built and maintained by Hadassah, care for the sick of Jews and Arabs alike. He has seen Jewish labor unions admit Arabs and fight for their rights. He has seen Jewish schools teaching without the least discrimination Arab pupils. In his own great university there is a faculty devoted to the study of the Arab language and culture. He has seen in the classrooms, in the laboratories, Jewish students work side by side with their Arab comrades. He has also lived through the sad and bloody days of the pogroms when, not

as free agents, but as tools of foreign hired demagogues and incendiaries, Arabs incited riots against the Jews, clubbed, stabbed, and shot them to death.

He has seen all that, seen the land of Palestine rise as if from a long sleep to become one of the most fertile lands in the Near East. He has seen the great attempts, the almost herculean efforts, the Zionist leaders had put forth to come to an understanding, to a peaceful and amicable understanding with the Arabs. The Zionists saw that united the Jews and Arabs could stand, divided they would succeed only in destroying each other. What man knew better than Dr. Magnes the liberal, tolerant attitude of his people, how they stretched forth their hands in love and forgiveness, forgiveness even for the painful wrongs that were committed against them? What an opportunity it was for him to make these facts known to the world, to record the history of his twenty years residence and experience in Palestine so that, dispassionately, men and women might read and judge for themselves.

But, instead, he speaks not with love, but with bile, not with understanding, but with malice, not to clarify a muddled situation, but to confound it. He is a zealot for a cause that does not exist, like Sancho Panza, tilting a sword when no one is attacking. For what attack is being made on the Arabs to justify such threats and maledictions, as "the concept of a Jewish state is regarded by the Arabs as equivalent to a declaration of war against them?"

Dr. Magnes speaks of the Arabs as if there was a unified Arab front, a federated center of authority. Would to God there were, for in such a case half our troubles would disappear over night. But if there is such a unified Arab front, Zionists have not been able to discover it. The fact is that what authority there is among the Arabs is negative, an authority that is not centered in Palestine or in any of the Arab countries, but in Rome or Berlin, or in whichever place the Mufti happens to be at present. The Arabs, even worse than the Jews, are a torn and disunited people, hopelessly amorphous and divided alike in religion and political destiny. The Mufti is not the leader of the Arabs, but only of a small group of

political assassins, holding together his followers not so much by the authority and wisdom of his leadership as by hired gangsters. The frequent purges of his political dissenters is proof of this fact. With what Arab leaders has Dr. Magnes consulted in his effort to find "a just solution for the Arab-Jewish conflict?" Is it with such men as St. John Philby, the intriguing British-Moslem automobile salesman in Saudi-Arabia, with whom he consorted in 1929, or with the still out-of-jail gangsters of the Mufti? The truth is that Dr. Magnes speaks only for himself, for his own deluded and misguided self, and the small band of purblind followers he managed to gain for his "cause." Neither Jews nor Moslems have appointed him as their spokesman; he carries a mandate from neither of these groups; he follows no other call than the call of his self-appointed "mission," as he did in 1929, as he did on many other previous occasions when he compromised his people by figuring as their spokesman.

Dr. Magnes premises his attack on Zionism on the fact that Palestine is not a Jewish land, that all thought, all prophecies, our many-volumed literature, the feeling and conviction of centuries, are nothing but delusions. "To those who contend," he says, "that Palestine is the Promised Land of the Jews, I would say that it is necessary to distinguish between Messianic expectation and hard reality." These are not the words of the Mufti, but those of an erstwhile Secretary of the Zionist Organization of America, not the propaganda literature handed out by Rome or Berlin, intended to sow strife and riots among the Arabs, but by the man whose fine sermons and lectures on Zionism and Palestine are still ringing in the ears of those who had heard them. They are also flying in the face of all that is known of Palestine by Jews and Gentiles alike. Incredible as these statements are, they come from the President of the Hebrew University in Jerusalem.

Jewish immigration into Palestine, Dr. Magnes contends, must be determined not by the need and desperation of the Jews, not by the fleeing victims from the hell of persecution, but by the will and the whim of the Arabs. "Would," he says, "that it (Palestine) were large and empty

Continued on page 23

LAMENTATION FOR POLISH JEWRY

By SHALOM ASCH*

Translated from the Hebrew by Mordecai H. Lewittes

NOT to seek judgment against You, O God, have I come before You, nor to understand Your ways. If the Judge of all the earth will not execute justice, who then will be just? There is but one thing I desire—to declare unto those who try to explain Your acts and who attempt to justify our sufferings that all their words are naught but mockery and falsehood and blasphemy. For it is naught but blasphemy to confine Your infinitude within the narrow confines of the four eels of their thinking.

"Look and see," say these Job's comforters, "what happened to Assyria and Babylon, and how bitter was the ultimate destiny of Nebuchadnezzar and Titus! Where, then, are Edom and Rome and all of our ancient enemies who sought to pursue us unto death? Yet we today still live and endure!"

"Yet," say I, "would that their lot was ours. Better to rest amidst the pages of ancient history than to burn eternally in the fire of a cruel existence! Perhaps we, too, might have emerged a new nation, just as Rome was the reincarnation of Edom and Arabia the reincarnation of Babylon. But we are like the damned in Dante's hell, who die only to be reborn for new suffering and new torture. We are unable to live and unable to die. It is our generation alone on whose head have been poured all curses and all maledictions. What cruel deaths recorded in our books of lamentations have not been visited upon us! What other generation has seen, as we have seen in the Warsaw ghetto, dying fathers thrusting forth their children to perish in the streets and in the sewers? Our ancestors, too, were martyred; but they at least were accompanied to their eternal resting-place by mournful survivors. The halo of martyrdom shone about them, and later generations extolled their memory in *Selichot* and in prayers. Today hundreds of thousands pass away, their fate unknown. Cities as famous as Jerusalem for their Torah and learning have become *Juden-rein*. In what other

generation were Jews cast into gas-chambers to be poisoned and consumed—their corpses drained like those of slaughtered cattle to make fats and soaps? In what other generation were children forced to dig graves for living parents? During the persecutions of the crusades, fathers slaughtered their young ones lest they be forced into conversion; today mothers hurl their children and themselves through open windows from great heights lest they be deported to Poland. Poland is a hell; Lithuania and Roumania are fiery furnaces. All Europe is encircled by death-dealing barbed-wire. There is no escape, there is but a consuming flame for all Israel.

I know that it has been said that the battle of Gog and Magog will be succeeded by the Messiah, by eternal peace, by the Four Freedoms, by the millennium. The wolf and the lamb will lie down together. Yes, so shall it be for all nations—all but mine! Against me, even the lamb will become a devouring wolf. Mankind will make peace—but his war against me will not end! Though I hide in the covert of the rock, there he will find me; though I become more lowly than the grasses of the field, yet will he be enraged by me! If not my faith, then the shape of my nose will anger him! For me there is no refuge, for me there is no escape.

This is the day of universal martyrdom.

The Russian peasant girds himself with a belt of dynamite and casts himself beneath the onrushing tank with the cry: "For the freedom of man!"

The noble descendants of ancient Greece, whose lawgivers, artists and thinkers enriched mankind, walk the streets of Athens with hunger-bloated bellies and enfeebled limbs, like living corpses. Bit by bit they die of starvation.

Proud France, the champion of human freedom, in whose very air one could feel the breath of liberty and equality, how have you been led by traitors from your own midst to the

slave-block, your hands enchained by your mortal enemy!

And you, tranquil Holland, the first to emerge from mediaeval bonds and to declare freedom to members of every faith, how have you become, in the very land which you converted through your toil into a garden of God, a servant unto tyrants who rob you of your sons and daughters!

And you, Czecho-Slovakia, once beautiful flower, the hands of the mighty have placed you as a sacrificial offering before the fiery jaws of Moloch to appease his wrath—the blood-offering of a child. Ambassadors of "Christian" countries danced about the idol as the people once danced about the golden calf. This was the beginning of their iniquity. From then on the blood of the valiant who fell in the first war knew no rest. You deceived the dead, you cheated the slain! You defiled the blood of your children, blood of your blood, which was shed on the altar of human justice and freedom. Therefore, has this catastrophe come upon you.

But for my people alone do I wish to recite the Kiddish, for my people in Poland. An entire nation was destroyed and the Heavenly Father saw and held not back the hand of the destroyer. All your days you have been thrown about, clad in your *tefillin* and your *talis*, blood dripping from your own wounds. Thus you lived your life—you sowed joyfully and reaped tearfully, dragging your double burden, the burden imposed by the hand of man and the burden imposed by the law of God.

Then came the day of judgment. I, the historian of the Polish Jew, became a chronicler without a people. Now I have completed the last page of my book with *Yisgadal V'yiskadash*. . . Seated before a vast chronicle, I turn the pages. My eyes light on the period of slavery in Egypt, of exile in Babylon. Everywhere is misery and bondage and darkness and squalor.

But in every epoch of slavery there
Continued on page 23

*Published originally in *Hadoar*, Hebrew Weekly.

TRADITION has it that both birthday and deathday of Moses occurred on the seventh of Adar, the current month. Pious Jews treat it as a semi-holiday by omitting the "prostration" and certain somber prayers known as "Tahanun." Also, after services, they drink to the "elevation" of his soul, which is one of several forms of remembrance of the departed.

Modern Jews are not mindful of this dual anniversary. Some go even as far as asserting that to speak of Moses' deathday is preposterous, since people who were never born cannot possibly die. Moses, say these iconoclasts, is either a sun-myth, as is evidenced by the story of his radiant face; or a synthetic personality, born in the fertile imagination of some roving desert tribes and raised to great stature by the admiration of a hundred generations.

The subject is much too involved and all too learned for this scrivener. Yet, he feels a little irked by the omniscient fraternity that so frantically denies human and individual existence to the great liberator and lawgiver. They are of a piece with those who declare the Buddha to be the child of a monk's fancy or gloat to tell you that Shakespeare was two other fellows. It would seem that the fact of genius is quite distasteful to these worshippers of the commonplace and they behave much like the yokel who, while gazing at the giraffe towering above him, declared most emphatically that "there ain't no such critter."

Even if these iconoclasts were by any chance right, they would have to concede the palm of genius to the author or authors of the synthetic Moses for the vivid record of his life as given in four books of the Pentateuch. Whereupon a new dilemma would arise. The only reason for creating a synthetic man is to make a perfect man so as to impress the "common herd." That would explain all of Moses' gifts and virtues—his courage, his humility, his prowess as leader and lawgiver, his soaring flights of poetry. But what point was there to dwell on his shortcomings? Why force him into a situation where he turns killer? Why record a family tiff about his Cushite concubine which resulted in a bad case of eczema for sister Miriam? All of this is perfectly understandable in the story of a real man, but grat-

uitous and pointless in the case of a myth or of a figment of the imagination.

The Biblical passage: "and they gazed after Moses" is interpreted by the ancient homily-makers that he was suspected of having committed a social sin. These astute sages would rather have an imperfect but real Moses than an unblemished bit of tenuous fiction.

* * *

The lot was cast by Haman. It fixed the thirteenth day of Adar as the auspicious date when all Jews were to be exterminated "and to take the spoil of them for prey." With the help of comely Queen Esther the tables were turned; the fourteenth and fifteenth day of Adar became the most hilarious holiday in the Jewish calendar—Purim, Feast of Lots.

Mummery, feasting, drinking to excess, abundant exchange of gifts, liberal giving to the poor—these are the earmarks of the holiday. The children bring rattles to the synagogue and make an unholy noise every time the reader of the Esther Scroll mentions Haman's name. Women and girls crowd the men's part of the synagogue. Meals are prodigious, symbolized by a giant loaf known as the "Purim Koletsh." Short of sexual license, it is a true counterpart of the mediaeval carnival.

Nor is all this hilarity merely permissible. In fact, it is mandatory, as may be seen from the following provisions of the Code:

Every man is obliged to send someone at least two gifts—and he who sends more than two deserves praise. Moreover, one should rather give excessively to the poor than spend lavishly on meals for himself or on gifts for friends.

Even the poorest man in Israel who himself receives alms, should give no less than two gifts to two others in need—One must not be too sparing with Purim largess so that any one

A Chronicle of Facts and Fond Memories Belonging to This Month

By HARRY SACKLER

holding out his hand should be given something.

It is a duty to eat, drink and make merry on Purim.

Since the miracle came because of wine—Queen Vashti's trouble began at a drinking bout and Esther took her place; also Haman's undoing started over the wine cup—therefore decree our sages to get drunk on wine and they say: "Let every one grow sufficiently fuddled so as not to know the difference between 'cursed be Haman' and 'blessed be Mordecai'."

* * *

This last test of confounding hero and villain of the Purim story was not always easy; at least, not for one venerable, white-bearded man at whose table this writer would sit down to the Purim meal with a host of uncles, aunts, cousins and sundry relatives.

Grandfather, of course, drank all the wine that Jewish ritual demanded of him. But one does not get drunk on half a goblet. His ideas on drinking were summarized by the saying of the sages that "moderately taken, wine is beneficial; excessively, harmful." Anyway, getting drunk was a miserable business and put on one the stamp of "Old Lot" whose unsavory reputation has come down from the days of Father Abraham.

But what about the test prescribed by the Code? Well, if one must, one must. And so with each dish during the protracted meal, grandfather would pour himself a glass of wine and hope for the best. Now and then he would close his eyes and subject himself to a sort of mental test. Did he still know the difference between hero and villain? Yes, he did. Obviously, due to some peculiar chemistry of his body or to the rich food he consumed, the wine failed to make him drunk.

"I still know the difference," he would groan from time to time and look somewhat helplessly about him.

His dislike grew with every glassful.

Finally grandmother would take pity on him and, while his head was turned, would pour a thimbleful of whiskey into his wine glass. The effect of the mixed drink was never long in coming. Soon he would rise and begin to amble unsteadily about the room, intoning in a sort of high croak: "Blessed be Mordecai, no, Haman! And cursed be—let me see!—Mordecai, and Haman! No, no, Cursed! Blessed! Ah, it is all wrong!"

Just then two or three of the younger men would edge up to him and enfold him in their strong arms. And while he was still trying to get his curses and his blessings straight, they would lead him to his room and surrender him to his bed and to merciful, sobering sleep.

BINARY STAR

A binary star, say the astronomers, is one that in some respects behaves like two. And this descriptive term puts the writer in mind of Berke Dip, journeyman tanner as well as impresario and star of the local "Yosef-Spiel" troupe, and of his great feat one memorable Purim.

Parenthetically it must be explained that Berke's troupe had to meet the competition of another troupe, the one giving the "Ahasuerus-Spiel." This play dealt with the story of the holiday that was being celebrated, and its leader, Wolf the journeyman tinsmith, was a comedian of parts. Henie, our servant girl, was wooed by both and the professional rivalry was aggravated by the indecision of a comely young woman.

It seems that this led Berke to his incomparable *tour de force*. He had to impress the town with his prowess, discomfit Wolf, win Henie. And so when he arrived at our house for the scheduled performance of the "Yosef-Spiel," all beheld with amazement that his tinsel helmet had two names on it—that of "Yosef-Viceroy" as well as of "Judah," who plays the strong man and the leader of his brethren. Was he going to play the two principal parts of the play? Well, that was the very thing he did! And to indicate which part was which he simply turned around the helmet with the proper "name-plate" towards his audience. Also, he changed demeanor, tonal quality and mimicry without any

Continued on page 22

RECENT BOOKS OF JEWISH INTEREST

Reviewed by DR. ISRAEL H. LEVINTHAL

**"Brandeis on Zionism"
With Foreword by Mr. Justice Felix
Frankfurter. Zionist Organization
of America.**

HERE is a little volume that ought to be read and reread by every American Jew in order to have a clear understanding of what Zionism is and why Zionism should become the motivating ideal of his life. In these days in particular, when some American rabbis are rehashing the old bankrupt theories of the German "protest rabbiner" of fifty years ago, it is good to read the views of this clear-headed thinker and student of American democracy, who proves the thesis that "loyalty to America demands that each American Jew become a Zionist."

In this volume are collected all the addresses and statements of Justice Brandeis which dealt with the Jewish problem. The words which he spoke at the time of the first World War are even more timely today: "The war is developing opportunities which make possible the solution of the Jewish problem. But to avail ourselves of these opportunities we must understand both them and ourselves." Again, "The Jewish problem is single and universal. But it is not necessarily eternal. It may be solved." And when one reads this book one becomes convinced that Zionism offers that solution.

Justice Felix Frankfurter, who has written an introduction to this book, gives a beautiful evaluation of Justice Brandeis' contribution to Zionism when he says in his foreword: "His practical understanding of affairs, his indomitable will in translating righteous aspirations into working institutions, his magnanimous and contagious devotion, above all, the permeating influence of his character, made Justice Brandeis the moral symbol of Zionism throughout the world, notwithstanding the judicial insulation of his life."

The Zionist Organization deserves credit for publishing this splendid little volume, and for the fine way in which it was edited. Zionists will do well to present this book to their Christian friends, who will appreciate

this remarkably clear presentation of a problem and solution about which they ought to know much more than they do.

**"Menahem Ussishkin—His Life and
Work."
By Joseph Klausner. Foreword
by Israel Goldstein. Scopus Pub. Co.**

One of the unique figures in the Zionist leadership was the late Menahem Ussishkin. He worked for the development of a Jewish Palestine even before the days of Herzl, and remained a devoted servant of that ideal to the day of his death.

Professor Joseph Klausner, of the Hebrew University, wrote this beautiful story of Ussishkin's life in Hebrew. It has been excellently translated by I. M. Lask, of Jerusalem.

This is not only the story of an interesting life, but it is also an account of the most dramatic moments in Zionist history.

Here is a book which should be placed in the hands of every intelligent Jew, young and old. It will inspire the reader with pride to know that in our generation too, there lived one of those immortal figures that adorned the pages of our history in ancient days.

**"A Guide to the Prophets,"
by Dr. Sidney B. Hoenig and
Samuel H. Rosenberg.
Bloch Publishing Company**

The authors of this volume are correct when they say, "The Bible has given to Judaism its form and substance, and to the world at large its religio-ethical ideals." In these times in particular, when these ideals are challenged by the Nazi-Fascist neopagan forces, it is incumbent upon all of us to become better acquainted with the teachings of the Bible.

This volume aims to introduce the reader to one special part of the Bible, the works of the Prophets. And it must be said that the authors have succeeded, both in their approach and in their treatment of this important feature of Biblical teaching.

Every prophetic book is analyzed as
Continued on page 22

THE NEWS OF THE MONTH

By LESTER LYONS

OVER \$50,000,000 has been invested by American organizations and individuals in the economic development of Palestine during the past twenty years. Such investments have stimulated additional investments from other sources to such extent that Palestine is now a potent supply base for the United Nations. American Jewry has contributed \$60,000,000 to the major Jewish bodies, such as the Palestine Foundation Fund, the Jewish National Fund, and the Palestine Emergency Fund. Contributions from America represented about 25 per cent of the total receipts of these organizations from all parts of the world in twenty years. These organizations received \$18,000,000 from America during the past three years. The chief American agency guiding the economic progress of Palestine is the Palestine Economic Corporation. This corporation is engaged in facilitating the general development of industry and has participated in the establishment of basic enterprises. One of its important objectives is assisting Jewish immigrants to enter industry and become self-supporting. Palestine has a large reserve of scientists and specialists who have built up many important scientific and research institutions that will be extremely valuable in the post-war development of that country and neighboring lands.

Concerts for American and British troops are to be given by the Palestine Symphony Orchestra under the baton of John Barbirolli, following the end of Mr. Barbirolli's present engagement as conductor of the New York Philharmonic Symphony Orchestra. The Palestinian orchestra will give performances not only in Palestine but also in Egypt and North Africa.

The creation of an American Jewish Assembly which will provide a representative forum for the discussion and expression of ideas intended to advance the status of Jews in the post-war world and implement the rights of the Jewish people with regard to Palestine has been resolved by repre-

sentatives of thirty-two national Jewish organizations. The proposed Assembly is to be organized in a democratic fashion and is to consist of not more than 500 delegates. Of this number, 125 delegates are to be named by the cooperating national organizations on the basis of parity as far as possible. The remaining delegates are to be elected by Jewish communities, through local or regional conference, according to Jewish population. The action of this body, which had been covered by B'nai B'rith, is subject to the ratification of their own organizations.

International relief organizations in Geneva have been informed that February 15 was set as the tentative date by the authorities of "New France" for the "total liquidation of the Jewish problem." By that time, from 30,000 to 35,000 Jews will have been turned over to the Nazi authorities for internment or deportation and the remaining Jews will have been "neutralized" by assigned residence to farms or employment in especially hazardous industrial operations. These steps were decided upon by the Vichy government at the request of the Nazis following the "satisfactory results" of the anti-Semitic measures adopted last October.

The British government has announced that 5,000 immigration certificates will be immediately made available to enable 4,500 children and 500 adults in Bulgaria to reach Palestine. The financial responsibility for the transportation and maintenance of the children has been assumed by the Palestine Foundation Fund.

Two of the oldest and largest synagogues in New England have decided to enroll their entire membership in the Zionist movement. These institutions are the Congregation Mishkan Tofila of Boston and the Congregation Kohillath Israel of Brookline. The unanimous resolution of the members of these congregations follows similar action recently taken by

other synagogues throughout the country in joining the Zionist Organization of America.

A broadcast from BBC states that Chief Rabbi Herzog of Palestine has received a message from Pope Pius promising that the Pope will do all in his personal power to help persecuted Jews in Europe. This message was sent in reply to an appeal from the Chief Rabbi.

Japanese military authorities are said by the Nazi official news agency to have issued a "stern warning" to all Jews living in the Philippine Islands, accusing them of espionage and of speculating in the black market.

The Spanish government is reported by the London press to be releasing all Jewish refugees of non-military age from internment camps. These Jews have been held there since 1940 when thousands escaped from France. Many women and children have already been released. The released refugees will be allowed to live in assigned residence centers.

Vigorous denunciation of the Nazi brutalities against the Jews was expressed by the Board of Trustees of the Church Peace Union at their annual meeting in this city. The Trustees declared that "we join all civilized mankind in the demand that in the post-war world there be established a political, economic and social status for Jews and Judaism consistent with the requirements of decency and democracy, that Jews shall be free men and that the Jewish tradition shall be free to fulfill itself." The resolution of the Trustees urges that, "havens of refuge and asylum be provided in all the free countries of the world, including the United States, for such Jews as can be rescued from the hell of fascist Europe." The members of the Board include Bishop James Cannon, Jr. of Washington, D. C., Monsignor Francis J. Haas and Monsignor John A. Ryan of the Catholic University of America, Bishop

Francis J. McConnell of New York, and Charles P. Taft, of the Federal Security Administration. The Union, which was founded by the late Andrew Carnegie, is composed of representatives of various religious denominations.

An impressive tribute to the large number of Jewish youth serving in the Canadian Armed Forces was paid by a Canadian newspaper. The Otta-

wa *Evening Citizen* observes as "a notable record of enlistment" that 10 to 12 per cent of the total Jewish population of Ottawa has joined the Navy, the Army or the Air Force. The paper declares that "the Jewish boys on active service overseas have a fine record. They have the initiative, discipline and industry to make good fighting men under modern conditions of war."

A first-hand study of conditions in Palestine is to be made by a commission of the Zionist Organization of America at the request of the leaders of Palestinian Jewry. Mr. Robert Szold and Dr. James G. Heller, designated on the commission, will also confer with the leaders of the Yishuv on current and post-war problems. More than three years have elapsed since American Zionist leaders spent any considerable time in Palestine.

THE STAR SPANGLED BANNER IN YIDDISH

Translated by Dr. A. Asen

1943 marks the hundredth anniversary of the death of Francis Scott Key, the author of our National Anthem. The "Review" publishes a new Yiddish translation of "The Star Spangled Banner" made by Dr. Asen, the foremost Yiddish adapter of English poetry. The original English verses are included for ready comparison.

THE STAR SPANGLED BANNER By Francis Scott Key

○, zog! kenstu sehn wen der morgen dervarcht,
Vos mir hoben bagrist in farnacht's letzen glihen?
Die shtriften un shtern durch shreklicher nacht
Über festung galantish sich wiegen un ziben?
Yeder blitz fun roket, yeder: knal fun kanon,
Hot bawizen durch nacht: mir noch halten die Fohn.
O, zog, tzi di "Star Spangled Banner" flatert noch
Über land fun die brave un die freie fun yoch?
Beim tunkeln breg durch tuman un durch roich,
Wu der soine in toit shrek in shtil wert gehalten,
Wos is es, wos blozt, oif dem felzign hoich,
Halb tut sich es wetsen halb wert es behalten?
Ot shimert es sharf in frimorgenden shtrahl,
Ot shpigelt es op in dem shtromigen quall;
Siz, "Star Spangled Banner," lang leben sol noch
Über land fun die brave un freie fun yoch.
Asoi oich oif shtendig wen freie in oifshtrand
Bashützen die heim fun milchomes gervalten!
In zig un in frieden sol dos geratevet land
Got loiben far hobn sein folk oifgehalten!
Mir siegn, weil yoisher is unser yesod, Un sein sol der motto: "Mir troien in Gott!
Un "Star Spangled Banner" sol flatern noch
Über land fun die brave un freie fun yoch.

א, זאג! קענסטו זען ווען דער מארגן דערוואכט,
וואס מיר האבן באגריסט אין פארנאכטיגן נליהען?
די שטרעיפן און שטערן, דורך שרעקליכער נאכט,
איבער פארטן גאלאנטיש זיך ווייגן און ציהען?
יעדער בליץ פון ראקעט, יעדער קנאל פון קאנאן,
האט באוויזן דורך נאכט: אז מיר האלטן די פאזן!
א, זאג, צי די "סטאר ספאנגלד בענער" פלאטערט נאך
איבער לאנד פון די בראווע און פרייע פון יאך?
ביים טונקעלן ברעק דורך טומאן און דורך רויך,
וואו ס'לויפט דער שונא אין טויט-שרעק געטראפן,
וואס איז עס, וואס בלאזט אויף דעם פעלזיגן הויך,
אט ווערט עס פארהוילן, אט זעט מען עס אפ?
אט שיימערט עס העל אין פרימארגענן שטראהל,
אט שפיגלט עס אפ אין דעם שטראמיגן קוואל;
ס'איז "סטאר ספאנגלד בענער", לאנג לעבן זאל נאך
איבער לאנד פון די בראווע און פרייע פון יאך.
אזוי אויך אויף שטענדיג, ווען פרייע אין שטאנד
באשיצן די היים פון מלחמה'ס געוואלטן!
אין זיג און אין פרידן זאל דאס אויסגעלייט לאנד
נאט לויבן פאר האבן זיין פאלק אויפגעהאלטן!
מיר מוזן זיגן, ווייל יושר איז אונזער יסוד, און זיין זאל דער מאטא: מיר טרויען אין גאט!
אין "סטאר ספאנגלד בענער" זאל פלאטערן נאך
איבער לאנד פון די בראווע און פרייע פון יאך!

THE STAR SPANGLED BANNER By Francis Scott Key

○, SAY! Can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the perilous night?
O'er the ramparts we watched, were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there,
O say, does that Star Spangled Banner yet wave
O'er the land of the free and the home of the brave?
On the shore dimly seen through the mists of deep,
Where the foe's haughty host in dread silence reposes.
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream;
'Tis the Star Spangled Banner, O long may it wave
O'er the land of the free and the home of the brave.
O thus be it ever when free men shall stand
Between their loved homes and the war's desolation!
Blest with victory and peace, may the heav'n rescued land
Praise the power that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the Star Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

BROOKLYN JEWISH CENTER ACTIVITIES

NEW CENTER OFFICERS

Rabbi Abels Guest Preacher This Friday Night

On Friday night, February 19th, at the late services beginning at 8:30 p.m., we shall have as our guest preacher, Rabbi Moses J. S. Abels, formerly Rabbi of Temple Emanuel, of Borough Park, and now a member of the Research Institute of Jewish Post War Problems of the American Jewish Committee. Rabbi Abels has chosen as the theme of his sermon, "Human Brotherhood and the Jewish Tragedy," in keeping with the beginning of the observance in America of Brotherhood Week. Rev. Kantor will lead in the congregational singing.

Advance Notice

Next Friday night, February 26th, Rabbi Levinthal will preach on the subject, "The Crucifixion—A Scholarly and Revealing Interpretation." This sermon will deal with the findings presented by a new book, the work of Solomon Zeitlin.

Forest to be Planted in Honor of Rabbi Levinthal

On the occasion of the celebration of Rabbi Israel H. Levinthal's fifty-fifth birthday, the Zionists of Brooklyn have taken the initiative to plant a forest in his name on Jewish National Fund land in Palestine.

The project of an "Israel H. Levinthal Forest" is being undertaken as an expression of Brooklyn Jewry's esteem for our distinguished rabbi who is an outstanding figure in American Zionism.

The climax of this effort in which all Brooklyn Zionist districts are participating will be reached at a dinner to be tendered to Rabbi Levinthal during the month of May.

Sisterhood Board Meeting Feb. 25th

The next meeting of the Board of Directors of the Sisterhood will be held on Thursday afternoon, February 25th at 1:30 o'clock. All members of the Board are requested to attend.

JUDGE Emanuel Greenberg, of the New York State Court of Claims, was elected the new President of the Brooklyn Jewish Center at the Annual Meeting held on Thursday, January 28th. He succeeds Joseph M. Schwartz, who completed his tenth term in office.

Judge Greenberg has been identified with the institution for a number of years, having been its First Vice-President since 1939. Previous to that he led some of the most important campaigns conducted by the Center. He has served as Executive Chairman of the Brooklyn Borough Campaign of the United Jewish Appeal in 1941 and 1942, and at present he is the Co-Chairman of the Brooklyn Federation of Jewish Charities Campaign. He is the Vice President of the Brooklyn Zionist Region, a member of the National Administrative Committee of the Zionist Organization of America, a director of the Jewish Family Welfare Society and the Hebrew Educational Society of Brownsville, and is active in many other philanthropic and communal organizations in the Borough.

In assuming the leadership of the Brooklyn Jewish Center Judge Greenberg stated that with the world at war, many new problems present themselves affecting Jewish life which necessarily will have to be solved by concerted effort of the membership of an

institution of the standing of the Brooklyn Jewish Center; that in the wake of the war, these same problems, and many more of them affecting Jewry throughout the world, will have to be met by the Jews of this country. The religious institutions like the Center will undoubtedly play a most important role in the solution and disposition of these matters. "It will be the duty of the officers and members of the Center."

In his annual message, printed elsewhere in the *Review*, Mr. Schwartz reviewed the progress made by the Center since he assumed office in 1933.

The other officers elected and installed by Dr. Israel H. Levinthal, Rabbi of the Center are: Max Herzfeld, 1st Vice President; Hyman Aaron, 2nd Vice President; David Goodstein, Treasurer and Maurice Bernhardt, Secretary. The members of the Board of Trustees elected for a term of three years are: Isidor Fine, Jacob A. Fortunoff, Judge Emanuel Greenberg, Jacob L. Holtzmann, Morris Miller and Nathan D. Shapiro. The Annual Meeting also elected a Governing Board of 100 members. The list of officers, members of the Board of Trustees and Governing Board voted upon at the Annual Meeting was presented by Mr. Samuel Rottenberg, Chairman of the Nominating Committee.

Yiddish Evening in Honor of S. Tennenbaum

An evening in honor of S. Tennenbaum, noted Yiddish essayist, has been arranged for Monday, February 22nd (Washington's Birthday) at 8:30 o'clock at the Brooklyn Jewish Center.

An interesting literary and musical program has been prepared in honor of the occasion. The following will participate: Abraham Reisen, A. Lutzki (poet and improviser) Naphtali Gross, Eliza Greenblatt, Z. Silverzweig (Editor of the *Americaner*)

and Isaac Lieberman (Editor of the *Wochenblatt*).

The following artists will participate Rosetta Bialis, Boris Zaslavsky, Ruth Renee, Cantor Yardeini, Sonia Gurskaia, Natalie Asen, Flora Previn and Belle Deidja, who will appear in Yiddish and Chassidic dances. Miss Pola Kadison will accompany the artists at the piano. Jacob Marinoff, former Editor of the "Kundes" will preside. Dr. A. Asen will open the meeting. Admission free to members upon presentation of their membership cards. Non-members, 50c.

**Messrs. Nathan Halperin and
Morris Weinberg Elected
Honorary Trustees**

At the last meeting of the Board of Trustees, Messrs. Nathan Halperin and Morris Weinberg were elected Honorary Trustees of the Brooklyn Jewish Center.

**Classes in First Aid, Advanced
First Aid and Nutrition**

We are planning to organize, in the near future, new classes in first aid, advanced first aid and nutrition. If interested in joining any of these classes, please register your name at the Center office of Civilian War Activities.

**Board of Health Film and
Lecture on Social Hygiene**

Under the auspices of the Department of Health of the City of New York a lecture on Social Hygiene will be given on Wednesday evening, February 24th by Dr. Raymond N. Chaitain. Two films relating to this subject, "Defense of a Nation" and "With These Weapons" will be shown. Admission will be free to all.

Congratulations

We extend our heartiest congratulations and best wishes to the following:

Mr. and Mrs. Harry Strongin of 25 Plaza Street upon the marriage of their daughter, Doris, to Lieut. Richard Weiss on February 14th at Monroe, La

Mr. and Mrs. Barnett Reibstein of 377 Montgomery Street, upon the marriage of their daughter, Bluma, to Mr. Richard S. Klein on February 12th. Congratulations are also extended to the sisters, Mrs. Albert Witty and Mrs. Samuel A. Seeger.

Home for the Aged Day

The sisterhood will, as usual, cooperate with the Home for the Aged Bazaar which will be held at the St. George Hotel on Tuesday, March 2nd. The committee is headed by Mrs. Gertrude Raabin.

Center members are urged to have their lunch, tea, or dinner at the Sisterhood tables on that day.

Gym Holiday Schedule

On Monday, February 22nd, (Washington's Birthday) the holiday schedule will prevail in the Gymnasium and Baths. The department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

APPLICATIONS FOR MEMBERSHIP

**The following have applied for
membership in the Brooklyn Jewish
Center:**

Berkin, Ned

Res. 925 Prospect Place

Bus. Sportswear, 71 Mercer St.

Married

Proposed by Barnett Tanenbaum

Feinman, Miss Lorraine

Res. 550 Hegeman Ave.

Friedman, Miss Eleanor Selma

Res. 310 Kingston Ave.

Proposed by Milton E. Levin

Greene, Harry I.

Res. 601 Lefferts Ave.

Bus. Textiles, 2912 Atlantic Ave.

Married

Proposed by Joseph Goldstein

Levine, Miss Florence

Res. 550 Hegeman Ave.

Levine, Miss Rita

Res. 550 Hegeman Ave.

Roberts, Alfred

Res. Eatontown, New Jersey

Bus. Drugs, 190 Baldwin Ave.,

Jersey City. Married

Proposed by Samuel Rottenberg

Rubin, Harry

Res. 587 Crown St.

Bus. Food Products,

460 Osborn St. Married

Proposed by M. J. Bronstein
Silver, Hyman

Res. 365 New York Ave.

Married

Proposed by Louis Albert

and Hyman Rachmil

Warwick, Dr. Harry A.

Res. 1034 St. Johns Pl.

Bus. Physician Married

Proposed by Dr. Jacob Halperin

and Dr. Samuel Lubin

**The following have applied for re-
instatement in the Brooklyn Jewish
Center:**

Melvin, Philip

Res. 602 Ave. T

Bus. Bldg. Supplies, 118 Junius St.

Schiff, Lawrence

Res. 135 Eastern Pkwy.

Bus. Silk Mills, 95 Madison Ave.

Married

Proposed by Jacob G. Ellis

Volet, William B.

Res. 960 Sterling Pl.

Bus. 120 Schermerhorn St.

Married

Proposed by

Judge Emanuel Greenberg

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Junior Congregation

The following will participate in the Junior Congregation this Sabbath, February 20th: Shacharit — Donald Gribetz; Musaf — Kenneth Amer; Summary—Clair Gunciner; Talk — Mr. Kartzin. The following officers were elected for 1943: President — Donald Gribetz; 1st Vice President—Robert Goldberg; 2nd Vice President — Joseph Newman; Gabbai — Martin Feinberg; Girl Presidents — Judith Teller and Phyllis Serman.

Reception to Boys of Mitchell Field

At the conclusion of the basketball game held last Sunday evening, February 14th between Brooklyn Jewish Center and Mitchell Field, a reception was tendered to the visiting team. The guests included a large number of soldiers and sailors together with their companions. The reception was arranged by the Physical Training Committee in co-operation with the Center Sisterhood and the Young Folks League.

Forum on World Affairs Feb. 24th

The Seventh Annual Forum on world affairs, under the auspices of the Brooklyn Section of the National Council of Jewish Women will be held on Wednesday morning and afternoon, February 24th at the Brooklyn Academy of Music.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 6:00 p.m.

Sabbath Services

Kindling of candles at 6:15 o'clock.
Friday evening services at 6:00.

Sabbath services, Parsha Tezaveh, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:45 p.m.

Mincha services at 5:45 p.m.

THE CENTER BULLETIN BOARD

MONDAY EVENING FORUM LECTURES

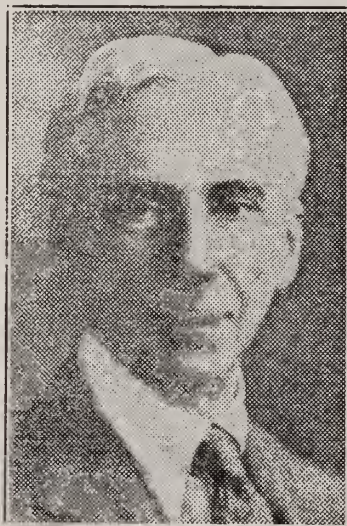
Lectures and Discussions held every Monday Evening During the
Season at 8:30 o'clock

FEBRUARY 22nd

No Forum will be held on this evening, because of the Washington's
Birthday Holiday

MARCH 1st

BERTRAND RUSSELL



BERTRAND RUSSELL

One of the world's foremost scientists, philosophers, educators and authors, for fifteen years a Lecturer and Fellow of Trinity College, Cambridge University. He has been called upon to deliver

numerous memorial lectures in the great universities of Europe and America.

Subject:

"How Can We Win the Peace"

*Admission to the Russell Lecture
25c to members upon presentation of their membership cards,
50c to non-members, tax incl.*

MARCH 8th

PROF.

J. RAYMOND WALSH

Economist, Author, Educator and Lecturer. For seven years he was a member of the Economics Faculty at Harvard and now is in the Department of Economics at Williams College. Consultant to the Federal Reserve Board, the National Resources Committee and the Committee on Social Security, he served for a year as Trial Examiner of the National Labor Relations Board.

Subject:

"Post War Economic Planning"

MARCH 15th

DOROTHY FULDHEIM

"The best informed woman on the American platform"

BASKETBALL GAME

This Sun. Evening, Feb. 21st
at 9 o'clock

Brooklyn Jewish Center

vs.

8th Avenue Temple

B.J.C. JR. VARSITY

Preliminary Game at 8 o'clock
Admission: 55c to All

Next Home Game:

Feb. 28th—ALL STAR CLUB

Y.F.L. Invitation Dance follows game
and between halves

The American Red Cross
Mobile Unit for

BLOOD DONORS

will be at the

Brooklyn Jewish Center

Wednesday, February 24th
from 3 to 7 P. M.

Register as a Blood Donor at the
Center office for Civilian War
Activities or telephone our
office, PR. 4-1400

*Give a pint of your blood to save
those who offer their lives in the
service of our country!*

BUY WAR BONDS AND STAMPS AT THE CENTER

1942 Report of the Brooklyn Jewish Center

Delivered at Annual Meeting on January 28, 1943

By JOSEPH M. SCHWARTZ, President

TONIGHT, I am completing my tenth term in office as President of the Brooklyn Jewish Center. You will, therefore, forgive me if I incorporate in my annual report a brief resume of our institution's progress during the past decade.

My predecessor, Mr. Isidor Fine, has often remarked that he came in with President Hoover and stepped out of office with President Hoover. He intimated that he had the burden of carrying on during four years of the severest depression the country has undergone in a long time. Fortunately for me, I came in with President Roosevelt and, as I am about to step down from my high office, the country is still blessed with the leadership of the man whose name will go down in history as one of the greatest American presidents, Franklin D. Roosevelt.

When I became President I inherited an institution that was still suffering from the effects of the depression, and I had the task of gradually placing the Center on a more solid foundation by eliminating the debts that had been disturbing us for many years. I have asked our accountant Mr. Goell, to prepare a comparative statement of the assets and liabilities as of 1933 and those as of December 31, 1942. Here I shall only point out some of those items that stand out in importance.

In 1934 we owed in past due interest on our first mortgage, \$70,000. We had incurred this indebtedness because for several years we were unable to meet the interest payments. Through a court decision, the previous high rate of interest was finally reduced and the past due interest was liquidated through installment payments lasting through 1941.

A similar amount was due to the Bank of the United States in Liquidation for money borrowed by the Center. Efforts were made to settle this indebtedness, and in 1936 this obligation, too, was liquidated.

At the beginning of 1933 we owed \$45,000 to the Lafayette National Bank, the balance of a loan which

originally amounted to \$75,000. We have made monthly payments on this debt, reducing it by about \$37,000. There is now due to the bank a little over \$8,000 which we hope to clear within a short time.

* * *

For years we were confronted with a serious problem in connection with our cemetery. It seems that when the cemetery plots were purchased in 1926 we miscalculated the potential number of prospective purchasers among our members. We bought a thousand plots but found that the income from the sale of this ground was far below the amount required annually for payments of interest on the unpaid balances due to the cemetery, for maintenance, etc. These mounting expenses, if continued indefinitely, would increase the cost of plots to the Center beyond the sales price. We, therefore, negotiated with the Cemetery Corporation and returned to them a sufficient number of plots at cost to pay off all arrears and balances due on the principal. These negotiations were concluded in 1940. All debts to the Montefiore Cemetery Corporation were paid off and the Center acquired a free and clear deed to about 265 plots.

At last year's Annual Meeting I reported that definite steps were taken to liquidate the first mortgage on our building. This problem had been giving all of us a great deal of concern ever since the institution was founded. There were times when more than one-third of our income from membership dues had to be diverted to payment of interest on the large mortgage, amounting to \$400,000. It was always our dream that some day, somehow, this heavy burden would be removed from our shoulders. Most of us never dared to hope that this

dream would be realized in so short a time. The first efforts to achieve this independence were made in the fall of 1941. Several months ago we launched the campaign that made it possible for us to reduce the first mortgage from its original \$400,000 to the comparatively small amount of \$50,000, which is our present mortgage. It is true that we have not reached the goal of liquidating the entire mortgage, but the end is in sight. We have full confidence that in the not too distant future the balance will be paid, and then we shall have real cause to celebrate. The complete elimination of the heaviest of all Center burdens, will enable us to devote all our energies to the activities and ideals to which this institution has been dedicated.

DURING the past ten years we have made a number of noteworthy additions to the activities conducted by the Center. I shall mention but a few of them.

In 1933 Rabbi Levinthal inaugurated the Institute of Jewish Studies for Adults. Hundreds of men and women have attended these classes and obtained their education in Hebrew, Jewish History, Talmud, Bible, etc.

The *Brooklyn Jewish Center Review* made its appearance in March of that year and will soon celebrate the completion of ten years of its existence. We know that it has gained a fine reputation in the field of Anglo-Jewish publications and that it is a welcome guest in the homes of Center members.

It was due to the initiative of the *Review* that we started the movement for the establishment of the Library of Nazi-Banned Books in our building, the only one of its kind in this country, as far as we know. The library was inaugurated in December, 1934, at a dinner in honor of Prof. Albert Einstein, and in the presence of a distinguished gathering. Two years later, in 1936, this library was incorporated with books of general interest, and the combined library open-

This issue of the "Review" contains the full Annual Report of the President and the summary of the year's activities. Preserve it for your record of the Center's history.

ed to the public. It has functioned ever since, rendering useful service to our members and to the community. There are 4,500 volumes in Hebrew, English and Yiddish, among them books of rare value and historical interest.

FOR a number of years the Center Sisterhood conducted annual Bazaars for the purpose of raising funds for the Center. We found that this method of fund-raising was not in keeping with the ideals of an institution such as ours. We substituted for it the concerts at the Metropolitan Opera House. The membership welcomed this change and helped us make these annual events a financial success.

The lack of a centralized body that would speak for and in behalf of Brooklyn Jewry was stressed for years in the community. It was because of this deplorable condition that anti-Semitism began to spread in our Borough. The Brooklyn Jewish Center took the initiative in 1939 to call a conference of Brooklyn Jewish organizations to cope with this problem. It resulted in the organization of the Brooklyn Jewish Community Council, and for the first time in the history of our community the Jews of Brooklyn are banded together in an organization well qualified to represent them in all matters affecting their welfare.

The year 1939 marked also the first publication of the Center Diary containing useful information for our membership. It appeared regularly at the beginning of every Jewish New Year and has since been adopted as an annual publication of our institution.

Always seeking improvements, we gave considerable thought to beautifying the religious services conducted in our building. For the High Holy Days in 1939 we adopted the uniform prayer book which has been of great inspirational value to the worshippers attending the Rosh Hashonah and Yom Kippur services in our Synagogue. The following year, in 1940, we instituted the system of visiting cantors. This has brought added interest to our service, and has made it possible for our congregants to familiarize themselves with the different interpretations of the prayers by various members of the cantorial profession.

World conditions and our country's

entry into the war have brought about new problems and new activities in which this institution had to be engaged. We offered our fullest cooperation to our city and our government in anything that might assist in the prosecution of the war. Our Committee on Civilian Activities has rendered splendid service, and would merit a more lengthy report, if time permitted. At the beginning of hostilities we placed the facilities of the Center at the disposal of the city authorities and the offer was promptly accepted. The Brooklyn Jewish Center has been designated as the Primary Rest Center of the American Red Cross, as one of the fourteen Emergency Welfare Centers in the Borough of Brooklyn, and as an Official Casualty Station of the Emergency Medical Service of the City of New York. Our Red Cross Unit functions beautifully, and hundreds of women are whole-heartedly helping in this important and urgent work. The sale of Bonds and Stamps in our building reached the sum of \$400,000.

AS far as this year's activities are concerned, I am happy to report that all of our departments have functioned uninterruptedly and have made considerable progress.

The Friday Evening Services and the services on the Sabbath and Jewish holidays are continuing to attract capacity congregations of men and women. It is gratifying indeed to see the large number of people coming to our Synagogue to receive their religious and Jewish inspiration through the sermons delivered from our pulpit and the beautiful services.

Our Weekly Forum is holding its own despite the fact that other interests as a result of war conditions make it extremely hard to conduct activities that are cultural in nature. The many courses in First Aid, Advanced First Aid, Nutrition, etc., arranged in the Center building, as well as other war activities have somewhat detracted from the former interest in Forum lectures.

The Afternoon Hebrew School has had its first season under the new system of a uniform three-day-a-week school. It is as yet too soon to report as to whether this experiment will meet with the expected success. Thus far we note that the attendance has been considerably improved. The

school registration is as follows: Afternoon Hebrew School, 117 children, Hebrew High School, 16, Special Hebrew Class, 22, Consecration Group, 13. The registration in the Sunday School is 119.

The Center Academy greatly increased its registration during the year. The number of children attending the school is 120, which represents the largest registration in its history.

We are closing this year with a membership of 1014 (733 married and 281 single) as against 996 reported last year. This number includes 95 members who joined the armed forces of our country and whose membership is retained for the duration of their service without the payment of membership dues. The total number of members and children of members in service is 180.

The Physical Training Department has rendered useful service to our membership in providing healthful facilities in these times of stress.

IN reciting the progress made during the past ten years, I hope that there will be no misunderstanding as to my motives. I am naturally proud of this record but I do not claim undue credit for what has been accomplished. I did what was in my power to help and to make others help the institution. What we did accomplish cannot be credited to one man nor a few men. The Center has been singularly blessed in a great many respects. What we are particularly grateful for is that we have members who understand the importance of the Brooklyn Jewish Center, the need for an institution such as ours and, proud of their affiliation with it, are always ready to come to its aid, even to the point of making sacrifices in its behalf. If ever there was a doubt as to the devotion and loyalty of our membership this was dispelled by its magnificent record in the recent Mortgage Redemption Campaign. Two-thirds of our married membership responded, and I know that before this mortgage is completely redeemed every member of the Center will have had a share in this extraordinary undertaking.

WISH I could mention tonight the names of the men and women
Continued on page 21

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1943.

OFFICERS

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MAX HERZFELD	First Vice-President
HYMAN AARON	Second Vice-President
MAURICE BERNHARDT	Secretary
DAVID GOODSTEIN	Treasurer
<hr/>	
SAMUEL ROTTENBERG	Honorary President

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Goell, Milton J.
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Gluckstein, Ira I.
Goldberg, Maurice E.
Goldberg, Max
Goldberg, Samuel H.
Goldstein, Nathaniel L.

Gottlieb, Aaron
Gottlieb, Irving J.
Greenblatt, Samuel
Greene, Harry
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Gross, Henry H.
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Horowitz, Irv. S.
Horowitz, Joseph
Horowitz, Mrs. Jos.
Jaffe, Louis N.
Joley, Albert
Joseph, Arthur
Kaminsky, David B.
Klein, K. Karl
Klinghoffer, Morton
Koven, Dr. Benjamin
Kraner, Ira T.
Kugel, Simon H.
Leventhal, Julius
Levey, Frank
Levy, Mrs. Harry

Levingson, Isaac
Levkoff, David
Lewis, Aaron
Lowenfeld, Mrs. Isador
Lurie, Lieb
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Markowe, Benjamin
Martz, Benjamin
Melker, Abraham R.
Mitrani, Solomon
Neinken, Morris
Ostow, Kalman I.
Parnes, Louis
Perman, Charles
Preston, Harry
Rachmil, Hyman
Radutzky, Nathan
Riker, I. Jerome
Rosen, Jacob
Rosen, Meyer A.
Rosenson, Ira L.
Rutstein, Jacob
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Salwen, Nathan
Schaeffer, Frank

Schell, Herman B.
Schneider, Samuel A.
Schwartz, Arnold M.
Schwartz, Nathan T.
Siegel, William I.
Siegmeister, Isaac
Silberberg, Isidor
Silverstein, Morty
Simon, Louis
Stark, Joseph
Stark, Samuel
Strausberg, Samuel
Strongin, Harry
Tanenbaum, Barnett
Weinstein, Albert A.
Weinstein, Mrs. Albert A.
Weinstock, Louis
Wender, Morris D.
Wiener, Mrs. Isaac
Witty, Albert
Witty, Mrs. Albert
Zirn, Abraham H.
Zucker, Harry
Zwerdling, Tobias

SUSTAINING MEMBERSHIP FOR 1942

THE following is a list of the 1942 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Bernard, Mrs. Louis W.
Bregstein, Harold
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Dlugasch, Morris
Elowsky, Samuel M.
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Goell, Mark J.

Goodstein, William
Jablow, George
Katz, Samuel
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Koff, Mrs. Samuel
Kronish, Fred
Lurie, Lieb

Rustein, Jacob
Salwen, Nathan
Shapiro, Abraham
Steingut, Hon. Irwin
Weinberg, Morris
Weinstock, Louis
Zirinsky, Mrs. Hannah

SUMMARY of RELIGIOUS & SOCIAL ACTIVITIES of the BROOKLYN JEWISH CENTER FOR 1942

FRIDAY NIGHT LECTURES AND SERVICES

Red, White and Blue Herring — Dr. Levinthal—Jan. 2nd.

Education in a World of Chaos — Rabbi Mordecai Lewittes—Jan. 9th.

The Fundamentals of a Jewish Life — Dr. Levinthal—Jan. 16th.

What Does History Teach Us? — Dr. Levinthal—Jan. 23rd.

Why Do the Nations Rage? — Dr. Max Arzt—Jan. 30th.

The Rule to Guide Us in Life — Dr. Levinthal—Feb. 6th.

Is There a Need for a Jewish Army in the Near East?—Rabbi Mordecai Lewittes—Feb. 13th.

The Psychology of Prejudice — Dr. Levinthal—Feb. 20th.

The Sabbath—Can It Be Revitalized in and for Our Day—Rabbi Levinthal—Feb. 27th.

Special Youth Service—Miss Sylvia Brody; Joseph Jaspan; Rev. Sidney Greenberg—March 6th.

The Jew in a Gentile World — Dr. Sidney Tedesche—March 13th.

Passover in Palestine—Rabbi Mordecai Lewittes—March 20th.

A Sage of a Thousand Years Ago With a Message for Us Today — Dr. Levinthal—March 27th.

The Mission For Which We Suffer — Dr. Louis I. Newman—Oct. 23rd.

The Balfour Declaration—Its Significance Today — Rabbi Levinthal — Oct. 30th.

A Wanderer Through Life—Rabbi Mordecai Lewittes—Nov. 6th.

Sermons in Letters from our Men in Service—Dr. Levinthal—Nov. 13th.

The Charter of Man—Rabbi Morris Dembowitz—Nov. 20th.

Praise and Ammunition—A Thanksgiving Sermon—Rabbi Mordecai Lewittes—Nov. 27th.

The War of the Maccabees—Renacted in our Day — Dr. Levinthal — Dec. 4th.

The Chosen People — What Does This Concept Mean? — Dr. Levinthal — Dec. 11th.

Diaspora — 20th Century — Dr. Ephraim R. Gomberg—Dec. 18th.

What Is True Culture — Dr. Levinthal—Dec. 25th.

HOLIDAY SERVICES

Purim Services — Reading of the Megillah—March 2nd.

Passover Sedorim—April 1st and 2nd.

First Days of Passover — Rabbi Levinthal speaker — April 2nd and 3rd.

Concluding Days of Passover—Rabbi Levinthal and Rabbi Lewittes, speakers—April 8th and 9th.

Shevuoth Services followed by Consecration Services—May 22nd.

Shevuoth Services—2nd Day—Rabbi Levinthal speaker—May 23rd.

Slicoth Services—Rev. Kantor assisted by the Feig Choir—Sept. 5th.

Rosh Hashonah Services — Rabbi Levinthal preacher, "When Thou Goest To War"—Sept. 12th.

2nd Day of Rosh Hashonah—Dr. Levinthal on "The True Foundation for Jewish Living"—Sept. 13th.

Rosh Hashonah Services in the Auditorium—Rev. Moshe Steinberg officiating. Mr. Benjamin Hirsh, preacher.

Kol Nidre Services—Rabbi Levinthal on "Judaism's Evaluation of Life"—Sept. 20th.

Yom Kippur — Dr. Levinthal on "The Fundamental Rule for Progress"—Sept. 21st.

Succoth Services — Dr. Levinthal preacher on "Significance of the Festival"—Sept. 25th and 26th.

Concluding Succoth Services—Oct. 3rd and 4th.

VISITING CANTORS AT SABBATH SERVICES

Rev. Harold Greenblatt—Jan. 17th.

Rev. Rubin Tucker with the Machtenberg Choir—March 21st.

Rev. Isidor Savitt with Kazimirsky Choir—April 25th.

Rev. Moshe Steinberg—May 16th.

Rev. Berele Chagy with Feig Choir — Nov. 21st.

MONDAY NIGHT FORUMS

World Revolution—Dr. Will Durant—Jan. 5th.

The Jew Faces a New World — Dr. Robert Gordis—Jan. 12th.

America's Little Hitlers—Dr. L. M. Birkhead—Jan. 19th.

Hitler Over Latin America—Senor Julio Alvarez Del Vayo—Jan. 26th.

The United States from a World Point of View—Dorothy Fuldheim —Feb. 2nd.

Possibilities of a Constructive Peace —Dr. Ernst W. Meyer—Feb. 9th.

The Poetry and the Philosophy of the World's Greatest Book—The Bible—Dr. Israel Efros—Feb. 16th.

The Coming Fourth French Republic—Mme. Genevieve Tabouis—March 2nd.

Can the Axis Take India — Krishnahal Shridharani—March 9th.

Why Japan Can't Win—Capt. Patrick Smith—March 16th.

What Is Our Youth Facing — Abiram L. Sachar—March 23rd.

Wallace and Smuts—Two English Speaking Prophets of our Times — Dr. Stephen S. Wise—Nov. 23rd.

Britain In India—A New Approach to an Old Problem—Dr. Anup Singh—Nov. 30th.

The Jews in the Arab World—Dr. Walter Fischel—Dec. 7th.

Where We Stand in the War Today—Fletcher Pratt—Dec. 14th.

The Peace After War — Can We Agree on Terms?—Dr. John Haynes Holmes—Dec. 21st.

The Four Major Nazi Mysteries—Sigrid Schultz—Dec. 28th.

HEBREW and YIDDISH EVENING

Peretz Hirshbein — 60th Jubilee Birthday Celebration—March 7th.

HEBREW EDUCATION COMMITTEE

(a) *Junior Congregation*

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

(b) *Three-Day Week Hebrew School*
Meets week-days from 4 to 6 P.M. and Sundays and Legal Holidays from 10 A.M. to 12:45 P.M.

(c) *Religious School*

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

(d) *Class in Ein Yaakov and Bible Study*

Meets every Saturday afternoon.
Mr. Benjamin Hirsh, speaker.

(e) *Consecration Group of Girls*
Sunday morning 10-12 M.

(f) *Post Consecration Group of Girls*

Meets monthly.

Faculty

Rabbi Israel H. Levinthal, Principal
Rabbi Mordecai H. Lewittes, Supervisor

Benjamin Hirsh

Mrs. Jean Beder

Jacob M. Kartzinel

Simcha Kling

Berenica Grayzel, Secretary

* * *

Rabbi Mordecai H. Lewittes,
Principal Sunday School

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 8 P.M., Mrs. Jean Beder, Instructor.

Hebrew D—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Talmud A. — Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B. — Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Religion and History—Every Tuesday at 8 P.M., Mr. Jacob Kartzinel, Instructor.

Special Morning Classes—

Religion—Every Wednesday at 10 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Jewish History—Every Wednesday at 11 A.M., Mrs. Helen Levinthal Lyons, Instructor.

LECTURE COURSES

Marriage and the Family

"War, Morale and the Family"—Dr. Sidney E. Goldstein—April 13th.

"Social Hygiene and the Family in War Time"—Dr. Jacob A. Goldberg—April 13th.

"Marriage and the Family in War Time"—Dr. Bernhardt S. Gottlieb—April 20th.

"Marriage and Divorce—The Legal Aspects"—Mitchell Salem Fisher, Esq.—April 27th.

"Intermarriage"—Rabbi Hyman L. Schachtel—May 4th.

Health During the War

"The Prevalence of Malnutrition in War Emergencies"—Dr. Norman Jolliffe—Oct. 26th.

"Modern Views of Heart Disease"—Dr. Sidney P. Schwartz—Nov. 2nd.

"Heart Disease in Relation to Recruits and Soldiers"—Dr. Harold E. B. Pardee—Nov. 2nd.

"The War Efforts and the Psychological Functions of Women"—Dr. Raphael Kurzrock—Nov. 9th.

"The Gastral Intestinal System During the War"—Dr. Burrill B. Crohn—Nov. 16th.

"The Modern Diet"—Dr. Reuben Finkelstein—Nov. 16th.

COURSES IN FIRST AID AND NUTRITION

First Aid

Mondays, beginning Jan. 5th by Dr. Samuels.

Mondays, beginning Jan. 5th by Mr. Fairley.

Mondays, beginning Jan. 5th by Dr. Goldring.

Mondays, beginning Jan. 5th by Dr. Kasnetz.

Mondays, beginning Jan. 26th by Mr. Peskin.

Mondays, beginning March 16th by Mr. Gody.

Mondays, beginning April 20th by Mr. Peskin.

Mondays, beginning Oct. 19th by Miss Osterman.

Tuesdays, beginning Jan. 6th by Dr. Windwer.

Tuesdays, beginning Jan. 27th by Mr. Gody.

Tuesdays, beginning April 14th by Dr. Hirschfeld.

Tuesdays, beginning April 14th by Mr. Gody.

Tuesdays, beginning April 14th by Dr. Casden.

Tuesdays, beginning June 9th by Miss Osterman (advanced)

Wednesdays, beginning Jan. 7th by Dr. Benin.

Wednesdays, beginning Jan. 7th by Dr. Zuckerman.

Wednesdays, beginning Jan. 7th by Dr. Bloom.

Wednesdays, beginning Jan. 21st by Dr. Tirsch.

Wednesdays, beginning Mar. 4th by Dr. Casden.

Wednesdays, beginning Mar. 4th by Miss Osterman.

Wednesdays, beginning April 15th by Dr. Benin.

Wednesdays, beginning April 15th by Dr. Goldring.

Wednesdays, beginning April 22nd by Dr. Windwer.

Wednesdays, beginning May 13th by Miss Annixter (advanced).

Wednesdays, beginning June 10th by Miss Osterman.

Wednesdays, beginning Oct. 28th by Dr. Goldring.

Thursdays, beginning Jan. 8th by Dr. Hirschfeld.

Thursdays, beginning Jan. 8th by Mr. Armstrong.

Thursdays, beginning Jan. 8th by Dr. Bernhardt.

Thursdays, beginning April 16th by Dr. Bernhardt (advanced).

Thursdays, beginning April 16th by Mr. Gody (advanced).

Thursdays, beginning April 16th by Dr. Zuckerman.

Thursdays, beginning June 4th by Dr. Desatnek.

Thursdays, beginning Oct. 1st by Miss Osterman.

Thursdays, beginning Oct. 22nd by Mr. Beckerman (advanced).

Nutrition

Mondays, beginning March 30th by Miss Stark.

Mondays, beginning April 13th by Dr. Kasnetz.

Mondays, beginning June 8th by Miss Stark (canteen).

Mondays, beginning Oct. 26th by Miss Stark.

Tuesdays, beginning Feb. 10th by Mrs. Bloom.

Tuesdays, beginning March 17th by Miss Fierst.

Tuesdays, beginning April 14th by Miss Neubauer.

Tuesdays, beginning May 12th by Mr. Peskin.

Thursdays, beginning Nov. 12th by Mrs. Kohn.

CENTER ACADEMY

Jan. 21st—P.T.A. Meeting—Hon. William I. Siegel Speaker—topic: "The District Attorney and the Community."

Feb. 10th—P.T.A. Meeting—Classroom discussions.

Feb. 12th—Open School Day.

March 10th—Theatre Party—"Cafe Crown."

March 27th—Center Academy Seder.

April 16th—P.T.A. Meeting—Mr. Rothkowitz and Miss Prensky Speakers.

April 22nd—P.T.A. Meeting—Mrs. Jean Shick Grossman Speaker.

May 4th-7th—Sugar Rationing.

May 27th—Testimonial Dinner to Mr. Benjamin Alva Levine.

May 27th, 28th, 29th — Annual Spring Exhibit.

June 16th—Graduation.

Sept. 23rd—School opens.

Oct. 27th—P.T.A. Meeting—Classroom discussions.

Nov. 3rd—Open School Day.

Nov. 4th—P.T.A. Meeting—General meeting followed by classroom discussions.

Dec. 4th — Presentation of sound motion picture "White Ammunition."

Dec. 16th—P.T.A. Meeting—Miss Prenskey, Mr. Rothkowitz, Mr. Friedman, speakers.

HEBREW AND SUNDAY SCHOOL ACTIVITIES

March 1st — Purim Festival and Masquerade.

March 4th—P.T.A. Purim Party.

March 31st—Hebrew School Seder.

May 22nd—Consecration Services.

June 7th—Sunday School Graduation.

June 9th—P.T.A. Meeting.

June 17th—Hebrew School Graduation — Capt. Bernard Segal, guest speaker, Cantor Leibele Waldman.

Nov. 18th—P.T.A. Meeting.

Dec. 6—Chanukah Entertainment.

Dec. 23—P.T.A. Meeting—Emanuel M. Edelstein, guest speaker.

MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation — Jan. 22nd.

Membership Social — Dell O'Dell; Josie Shear; Harold Schuldbaum — Feb. 25th.

Membership Social — Rev. Rubin Tucker; Mae Landis; Eddie Lambert — April 5th.

Membership Social—Duci DeKerekjarto; Seymour Rechtzeit—May 19th.

Membership Social—Miss Barbara; Merrill Miller; Bill Barron; Eddie Ross—Sept. 30th.

Membership Social — Prof. Ralph Slater, Josephine Lambardo and Robert Feyte—Oct. 29th.

Chanukah Membership Social — Lynn Renore; Morris Gandel; Edgar Alexander—Dec. 9th.

New Year's Eve Party and Dance — Dec. 31st.

SISTERHOOD ACTIVITIES

Jan. 12th—Installation of officers.

Jan. 28th—Card and Mah Jongg Party.

Feb. 9th—Monthly Meeting—Mrs. Bertha Martyn, speaker on "Ancient Marriage Customs." Musical program by Mrs. Irving Groothius, vocalist, ac-

companied by Mrs. Samuel Goldberg.

March 9th — Monthly Program Meeting—Book Review by Mrs. Naomi Finkelstein; Musical program by Mrs. Mabel Berman, singer, accompanied on piano by Mrs. Marion Fink.

April 13th — Cultural Program Meeting—Book Review, "The Renegade" by Rabbi Lewittes; piano concert by Joan Klinghoffer.

April 19th—Card and Mah Jongg Party.

Oct. 5th—Monthly Meeting — Rabbi Levinthal speaker on "The 450th Anniversary of the Discovery of America."

Oct. 28th—Mother-Daughter Luncheon and Fashion Show by Russeks.

Nov. 9th—Monthly Meeting—Mrs. Naomi Finkelstein presented a book review; Musical program by Miss Rayna Welles, accompanied on piano by Miss Etta Vogel.

Dec. 14th — Monthly Meeting — Dramatic recitations and monologues by Mrs. Sidney S. Leonard; Musical program by Mrs. David Mezz, accompanied on piano by Mrs. Nathan Adler and piano selections by Miss Helen Zucker.

YOUNG FOLKS LEAGUE

Farewell Party to men leaving for army.—Jan. 7th.

Meeting—Miss Muriel Blickstein, piano soloist; Miss Roslyn Schwartz, vocalist—Jan. 12th.

Meeting—Concert of recorded symphonic music—Feb. 24th.

Cocktail Party, Buffet Supper and Dance—Feb. 28th.

Farewell Party to members leaving for armed forces—March 10th.

Meeting—Debate on Palestine Army — William I. Siegel, affirmative and Nathan Rothstein, negative—Mar. 24.

Y.F.L. Roof Garden Parties every Tuesday evening throughout the summer.

JUNIOR ACTIVITIES

Feb. 11th—Center Club Dance.

Feb. 12th — Junior League Quiz Contest.

March 12th—Junior League Dance.

April 6th — Children's Entertainment.

April 18th — Shomrim and Center Girls Old Tyme Movies.

April 26th—Shomrim and Center Girls Victory Dance.

June 13th — Shomrim and Center Girls "Finale Frolics."

Dec. 30—Children's Entertainment.

PHYSICAL TRAINING COMMITTEE

Basketball games at Center Court. B.J.C. vs. 8th Ave. Temple—Jan. 11th.

B.J.C. vs. Jewish Community House—Jan. 18th.

B.J.C. vs. Flatbush Boys Club—Jan. 25th.

B.J.C. vs. Ohrbach's—Feb. 1st.

B.J.C. vs. Hebrew Educational Society—Feb. 8th.

B.J.C. vs. Ohrbach's—Feb. 15th.

B.J.C. vs. Columbus Council of K. of C.—Feb. 22nd.

B.J.C. vs. Union Temple — March 8th.

B.J.C. vs. Prospect Park Y.M.C.A. — March 15th.

B.J.C. vs. Hebrew Educational Society—March 22nd.

B.J.C. vs. 8th Ave. Temple—Nov. 1st.

B.J.C. vs. Newark Induction Station—Nov. 8th.

B.J.C. vs. Prospect Y.M.C.A. — Nov. 15th.

B.J.C. vs. Workmen's Circle — Nov. 22nd.

B.J.C. vs. U. S. Navy Recruiting Station—Dec. 6th.

B.J.C. vs. 92nd St. Y.M.H.A.—Dec. 20th.

CENTER CLUBS

Young Folks League — Unmarried Center members as well as children of members, males over 21 years and females over 18 years of age.

Inta-League — Students in upper grades of high school. Meetings Wednesday nights at 8 p.m. Didian Goldberg, leader.

Center Girls — Students in high school. Girls meet on Saturday nights at 8:00. Mrs. Barad, leader.

Shomrim — Boys in lower grades of high school. Meet in gymnasium on Saturday nights. Irvin Rubin, leader.

Vivalets—Girls in upper grades of elementary school. Meeting at 7:30 on Saturday night. Dorothy Mandelbaum, leader.

Maccabees — Boys in elementary school. Meet for athletics in gymnasium at 6:30 on Saturday night. Ephraim Goldberg, leader.

Candle-Lites — Girls in elementary school. Meeting on Saturday night at 7:00. Lillian Port, leader.

Dramatic Group meets Sundays, 12:30 p.m., Phoebe Honig, leader.

Tsofim — Sidney Wiener, leader. Rabbi Mordecai Lewittes, Director.

ANNUAL REPORT

Continued from page 16

men who have given of themselves, of their time and energy, to enable the Center to make the progress it did, not only during the past year, but throughout the ten years of my administration. I realize that this is impossible. I must, therefore, limit myself to a word of thanks to my fellow officers, Judge Emanuel Greenberg, Hyman Aaron, David Goodstein, and Max Herzfeld, to my fellow trustees, to the members of the Governing Board, to the chairmen and members of all the committees and to the officers, directors and members of the Sisterhood. I give hearty thanks to all those who have carried the burden of the Mortgage Redemption Fund Campaign and to those who contributed to the fund. Last, but not least, I am grateful to the rank and file, the members of the Brooklyn Jewish Center, for their loyal and sincere devotion to the institution.

I am deeply thankful to Rabbi Levinthal, our beloved spiritual leader, who has been of immeasurable help to me and for whose guidance and advice I was always grateful.

I am thankful also to our Administrative Director, Mr. Joseph Gold-

berg, for the faithful assistance he has given me throughout my administration, as well as to all the officials, instructors and members of the Center Staff.

This evening I am relinquishing my office as President of the Brooklyn Jewish Center and am turning over these duties and responsibilities to my successor, Judge Emanuel Greenberg. From the depth of my heart I wish him and his associates a most successful administration. May his leadership bring about greater and greater achievements for our institution and all that it stands for.

They are taking over the helm at a time when the world is enveloped in the darkness of a crucial war. Our boys are taking their places in the ranks of those fighting the barbaric hordes unleashed by the cruel Nazi and Fascist forces. Fervently we hope and pray that before another year rolls by peace and tranquility will again reign in our midst, and that justice, righteousness and democracy will triumph over the powers of evil and destruction.

To have been so often the recipient of your confidence is one of the most

gratifying distinctions of my life. This occasion brings forth memories of the years gone by and of the many bonds of friendship that were formed from the early days of the founding of this institution. Regardless of who was entrusted with the mantle of leadership, each administration consistently adhered to the principles of the Center's founders and saw to it that the Center took its rightful place in promoting the well-being of our people.

Let us never forget the position of leadership the Brooklyn Jewish Center occupies in Jewish life, and the esteem in which it is held by the community. This position has been acquired by nearly a quarter of a century of constructive work, and so long as this standard is maintained its membership represents a badge of honor.

May I sum up the feelings that we all have for the Center by saying that we love it for its history and for its tradition; we love it because its work has been part of our own very life; we love it for the friendships we have made within its walls and we love it because it is the Brooklyn Jewish Center.

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IT HAPPENED IN ADAR

Continued from page 9

difficulty. The illusion of two players was almost perfect.

The final test came when the viceroy and Judah played opposite one another. We all wondered how Berke would overcome this difficulty. But not in the least dismayed, he introduced his own ingenious technique. Crossing from one end of the players' circle to the other, he simply twisted his helmet around and addressed himself to his imaginary adversary on the other end. Thus:

Viceroy: (north of circle; with dignity). If you came to Egypt to buy corn, what need was there to skulk through dark alleys and by-streets?

Judah: (back, south of circle; dark of countenance, suppressed growl). Mister Viceroy, you are much mistaken. The grandchildren of Abraham the Hebrew were never spies, no, never!

Viceroy: (north again; a sneer in the suave voice). Ten brothers come buying food. Do they come together? No! Each appears through a different

city gate. Hard to explain this, is it not?

Judah: (south again; mighty arm raised in a gesture of defiance). No kingdom to rule have we, Mister Viceroy. Why should we come to spy on you? Now, if you do not (points to Simeon and Levi) These two there have laid waste the city of Shechem!

And so forth to the end of the rip-roaring scene.

The play over, Berke looked about challengingly. Would Wolf dare play Mordecai and Haman simultaneously? No! Everybody agreed on that and there was much applause and back-slapping for the journeyman tanner. And when Henie appeared with a huge platter of cabbage-rolls (stuffed with meat and raisins) for the players, this writer saw her bestow a fleeting glance of admiration on Berke. The grown-ups smiled. Prospective weddings were liked even better than good performances of this or that "Purim-Spiel."

BOOKS OF JEWISH INTEREST

Continued from page 9

to authorship and historical setting. The contents are summarized, and interesting comments and observations of the book are noted. For the more serious student there is added, at the end of each chapter, subjects for further study, as well as references to other works for more detailed discussion of certain phases of the prophets' work.

What is particularly commendable in this book is the fact that the authors have endeavored to present, in their treatment of the subject, both the traditional and the scientific or critical views. And these views are presented in a fair and scholarly manner.

This book will help the student, young and old, to get a fine appreciation of the teachings of those spiritual giants of thousands of years ago, teachings for the fulfillment of which the civilized world is yearning today.

"Edenu"—In Honor of Rabbi Dr. Bernard Revel. Published by the Students of the Rabbi Isaac Elchanan Theological Seminary

This volume is a beautiful and fitting memorial to a rabbi and scholar

who rendered invaluable service to Orthodox Judaism in America,—the late Dr. Bernard Revel. The Yeshivah College and the Rabbi Isaac Elchanan Yeshivah owe much to the creative ability of this man.

The book is divided into two parts—an English section containing tributes to Dr. Revel from outstanding personalities, and a Hebrew section, containing articles on Jewish legal themes by the members of the Yeshivah faculty and other rabbinic scholars.

The editors are to be congratulated for compiling this splendid volume. It will serve as a living monument to a scholar who did much to strengthen and to perpetuate Jewish scholarship in America.

The National Committee for Jewish Book Week has issued an annotated list of books of Jewish interest printed in English, Hebrew and Yiddish and published in this country and abroad last year. The list also gives brief descriptions of the contents of the works.

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THE CASE OF DR. MAGNES

Continued from page 6

enough to absorb and hold all the oppressed and wandering Jews . . . The fact is that Palestine is small and not empty. Another people has been in possession of it for centuries . . .” The Jews, therefore, have no natural or moral right in Palestine, have no right to enter it, make it their home, labor to establish themselves there and readjust their broken and shattered life. What right they have, what title they hold to come and settle there, is by sufferance of the Arabs, as they live by sufferance everywhere else. It is a pitiful doctrine, a damaging and destructive doctrine, one that will add fuel to the already over-boiling pot. By this doctrine, the victims of the *Struma* had no one to blame but themselves for having planned to descend on a country not their own, for wanting to relieve their misery and hopelessness in a land which they were mistakenly told God had promised their forefathers.

But it is also a false and mistaken doctrine, and Dr. Magnes should have known it had he consulted experts instead of his own imagination. For not even the Arab Nationalists any longer contend that, with modern methods and technological skill, Palestine cannot support any more than its present pitifully small population. A bold contrast to what Dr. Magnes maintains is the fact that in the past ten years the absorptive capacity of Palestine has increased and not shrunk, despite the fact that the Jewish population has doubled in the same period. The British immigration dole was small enough, but what Dr. Magnes asks for Jews is less, not more. In allowing for the natural increase of the Arabs, the Jewish quota of immigration to Palestine would be even smaller than it is today.

Briefly, what Dr. Magnes asks for is a union of Palestine, Transjordan, Syria, and the Lebanon into an economic and political Federalism, and the union of this Federalism with an Anglo-American Union. In that politico-economic organism, the Jews will play no other part than that of a quasi-foreign body, scattered and dispersed all over the stipulated territories, constituting a majority nowhere, and enjoying only such rights

as the overlords of the Union will be pleased to throw out to them. It is a desperate measure, shocking under all circumstances, especially after the pain and struggle put forth by the Jews in the hope that, after having been for centuries the victims of majorities, they were at last in sight of a land where, for the first time in two thousand years, they would be not a minority but a majority population. Tear this expectation, this hope, from the hearts of the Jews, and Zionism is no more than a will-o'-the-wisp, a bitter drama and delusion of the senses, and Palestine no more than another halting place in the long line of Jewish wanderings. There is something even worse than not to have a land at all, and that is to have it and not to have it, to have the illusion of being master of one's own home while, in fact, being a stranger, an intruder, an interloper. It is a form of spiritual opium-eating with which the Jews had in-

toxicated themselves since the days of the Emancipation. If this is the best Dr. Magnes can get for us, if he wishes us to remain forever a derelict among nations, a people forever a minority, even in the land where we had hoped to find a home, then we say to him, “Leave off planning for our future and let us take care of our own destiny.”

Let us hope that Dr. Magnes will realize the error of his ways and recant. He has spoken pontifically upon debatable matters before and was great and courageous enough to acknowledge that he was mistaken. It is the strong who confess their mistakes, the weak who continue in the stubbornness of their heart. No one knows better than Dr. Magnes the value Jews attach to a *Baal Teshuba*. But until that time comes, he must realize the anomaly of his position as President of the Hebrew University. Jews are not too small to forgive and forget, but they are too proud to let go unrebuked one who attempts to compromise their position and weaken their standing in the world.

LAMENTATION FOR POLISH JEWS *Continued from page 7*

bursts forth the joyful shout of redemption. None knew how to speak unto God like Israel! None carried with him the yearning for redemption, and none suffered the birth-pangs of redemption as did Israel. The lowliest of all nations, you led all others as you blew the trumpet of freedom for all! In place of your rags smeared with blood, you donned the garments of a king! Eternally young, eternally possessed of renewed vigor, alternately perishing and being reborn, stumbling only to rise again!

A new Kaddish I wish to recite—not a Kaddish for the dead, but a hymn of sanctification for the newly born, a paean of praise unto God for the new rejoicing which has followed upon my sorrow:

“*Yisgadal V'yiskadash Shim'cha Ha-gadol!*” For all those who sanctify Your Name on the field of battle, I shall recite a new hymn of sanctification, for the valiant embattled ones from the Solomon Islands unto Leningrad. All, all are Jews, all are Israelites! See, mankind's blood has become intermingled and flows from a thousand wounds in every corner of

the world. The world has become one—Man the single inhabitant. Boundaries, barriers and walls have fallen.

One spirit inspires all Mankind. All of us follow one Light, knock on the gates of one Temple, seeking to penetrate the Holy of Holies, not of an isolated nation, but of the world. Our heads are uplifted toward the heavens. We ascend unto the Eternal Sanctuary, as we utter one song and one prayer: “*Yisgadal V'yiskadash Shim'cha Ha-gadol*. Praise be unto the name of God forever and forever, and unto all eternity!”

Bulgaria Follows the Line

The Bulgarian government has required all Jews forced to slave for the Nazis to wear Mogen Davids. The Jewish population has during one year decreased from 35,000 to 6,000 . . . The Hungarian premier regards the expulsion of the Jews as the solution of the Jewish problem. In preparation for such expulsion, an anti-Jewish institute, which follows the curriculum of Dr. Alfred Rosenberg's school of that kind in Frankfurt, has been established in Budapest.

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